

THE REHEARSAL.

1. That of the Queen being Head of the Church further Explain'd.
2. When that Title was first Given to the Crown.
3. By Whom it was Given.
4. For what End it was Given.
5. The true Meaning of it, as Explain'd in the 37th Article.
6. After it was laid aside by Queen Elizabeth, and Disown'd by the Protestant Bishobs.
7. The word Governor in the Oath of Supremacy Explain'd.
8. The Authority of the 37th Article.
9. It is a full Answer to all the Acts of Parliament Quoted in the Rights. And shews which is the Church of England as by Law Established.
10. Objection against the Reformation that the High-Places were not taken away.
11. The Manifest Design of the Rights to seduce men to Popery.

SATURDAY, February 1. 1706.

(1.) *Country-man.* **Y**OU spoke a little, Master, in your last concerning the Queen being Head of the Church; but I Desire you would make it more Plain to me; for Every body do's not take up short Answers. They woud have things more fully Explain'd to them. It is only to those who Understand a thing beforehand that Short Answers are the Best, and the Clearest too, because they Apprehend it all at once. But with *Beginners* and *Learners* you must take more Pains, and Instruct them from the Beginning. Tho' it be Tedious to those who can Read well, to hear others Spell and put together. But their Good Nature will give them Patience, when they consider it is for the Help of those who Want it. I woud therefore know When this Title of Head of the Church was Given to our Kings, and by Whom, and for what End, and what is the True Meaning of it.

(2.) *Rehearsal.* I will satisfy you in all these Particulars as well as I Can. And first for the When, at what Time this was Given. It was in the 25th year of the Reign of K. Hen. VIII. This was the first time that that Title of Head of the Church was given to any of our Kings.

(3.) Then by whom it was given. It was given by a Convocation of POPISH Bishobs and Clergy, for it was before the Beginning of the Reformation.

(4.) And the End for which they gave it, was, to Pacify the King, who had Hook'd them into a Premunire for owning the Legantine Power of Cardinal Wolsey, without the King's Licence first obtain'd under his Hand, pursuant to former Acts of Parliament had been made in that Case. To Rescue themselves out of this Snare they gave the King a Great Subsidie, together with the Act of Submission, so much talk'd of, whereby they made him Head of the Church, and Bound

themselves not to Meet or Act without his Licence. Which Gratifying the Ambition of that Prince, procur'd his Pardon.

(5.) Now as to the true Meaning of it, I will not Inquire what their Meaning was in it who first Gave it. Let the Papists Defend that Point, for the Act was wholly theirs. Tho' they have been Objecting it against Us ever since.

But as to our Meaning in it, I will shew you Clearly, from our 37th Article, which I will set down here Verbatim, that you may Understand it more fully.

“ Article 37. Of the Civil Magistrate.

“ The Queens Majesty hath the Chief Power in this Realm of England, and other her Dominions, Unto whom the Chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

“ Whereas we attribute to the Queen's Majesty the Chief Government, by which Titles we Understand the Mindes of some slanderous Folks to be Offended: We give not to our Priuies the Ministring either of God's Word, or of the Sacra-ments, the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testify: but that only Prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they shou'd Rule all Estates and De-grees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and Restrain with the Civil Sword the Stubborn and Evil-doers.

(6.) These are the Words of that Article. And you are to observe, That it was made after

after the Title of Head of the Church was laid aside by Queen Elizabeth (as I told you in my last) and the word Governor only put into the Oath of Supremacy. For the Protestant Bishops Refus'd to take the Oath till this was done, as Bishop Burnet tells in his *History of the Reformation*, Part 2. p. 386. And in his *Travels*, p. 52. he Quotes a Letter of Bishop Jewel's which says, That the Queen refus'd to be call'd Head of the Church, and adds, That that Title cou'd not be Justly given to any Mortal. And this Bishop Jewel was the greatest Light of the Church of England, and the most Learn'd Opposer of Popery of any that Liv'd in that Age.

(7.) But tho' the word Head was then taken away, yet many still scrupl'd even the word Governor, lest some Spiritual Authority might thereby be intended to be Plac'd in the Crown. To answer which Objection this Article was made, wherein it is declar'd that the Government meant in the Oath of Supremacy to be Lodg'd in the Crown, was only a Civil Government, to Restrain with the Civil Sword. And all Spiritual Authority, to Preach the Word, or Administer the Sacraments, is expressly Disown'd by our Kings, and all Trueance of the Crown to it is for ever Barr'd and Disclaim'd.

(8.) And this Article is not only an *Act of the Convocation*, but confirm'd by *Act of Parliament*, and enjoyn'd to be Subscrib'd by all the Clergy. And stands so to this Day.

(9.) Country-m. This is Clear and Plain. Now let the Observator see what he has to say for making the Queen a Bishop, and bestowing her a Mitre as well as the Crown!

Rehears. And let the Rights see what he can make of all those *Acts of Parliament* he Quotes in the Reign of K. Hen. VIII. And which he calls the Church of England, as by Law Established. Are not LATER *Acts* as much Law as the FORMER? And if ther be a Dispute betwixt these, which shall take Place? May not *Later Acts* Ex-plain; and ever Abolish the *Former*? And let him chuse (but he has Chosen) whether he will Insist upon a POPISH *Act of Submission*, or upon the Sense of PROTESTANT Bishops and Clergy, Confirm'd by a PROTESTANT Queen, and a PROTESTANT Parliament? And which is to be call'd the Church of England as by Law Established?

(10.) Country-m. But he will give no body leave to Mend! Ther were several Godly Reformations by the Kings of Judah, but ther is a Blot upon them, that the High-Places were not taken away. Yet those very High-Places which were left at the Beginning of our Reformation, and which we have since, in a great Measure, taken away, are still Charg'd upon Us. You told me before that the Case of the Regale (which the Rights preteads to Answer) gives Nine Instances wherein we have Reform'd from our first Reformation. And ther may be some more High-Places which are not yet wholly taken away. But the Rights seems Aggrieved that we are still Reforming more and more

from Popery. And wou'd Reduce us back to the Dreggs of it again. And leave us no Choice but That or Atheism. And he knows which the People will Chuse, tho' many may stick at Atheism by the way.

(11.) Rehears. That this is the Design of that Book of the Rights will appear Plain to any who will Read the Tenth and last Chapter of it, which is chiefly employ'd in a Comparison betwixt Popery and the Reformation. And he gives much the Advantage to Popery in every Article: Upon the Supposition that ther is any Church, Priesthood, or Sacraments Instituted by Christ, and not wholly Dependent upon the Sole Authority of the People.

Country-m. And we may modestly suppose, that he cou'd never Expect to bring the People in General to the Latter; And therefore that his Design was to induce them to the Former. Since by his Arguments, if they will be Christians or of any Church, he tells them plainly they must go over to the Church of Rome, and not stick in the Church of England, which from the *Acts of Hen. VIII.* he Endeavors to Represent as no Church at all, or to have any other than a Lay-Authority, Deriv'd from the Crown, as he wou'd make that of the Crown to be Deriv'd from the People. But I think you have put a Spoke in his Wheel by the 37th Article, which shews how much better Christians and Church Men the Protestant Bishops were than the Popish, since the former Disown'd and Remov'd the Headship which the latter had given to the Crown over the Church.

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